/130 cont./

752 her arm, who also needed company. A colleague with a very
752 professional look on his face sat beside her and occasionally had
755 a therapeutic seizure, during which, moaning pitiably, he blew clouds of tobacco smoke over the sick woman or, turned toward the wall, groaned dreadfully. The "cab driver," who, with Tumayaua, had accompanied us as far as the Auetõ and who was a great witch-doctor, took leave of us here. He by all means had to take part in the treatment and was not to be persuaded to leave the case solely to his colleague, who was, after all, blowing extremely efficiently. As a reward for this
123 civilized behavior, we provided him with a /131/ civilized
177 exterior in the form of a shirt and head covering, which, along
291 with a big knife, was the goal of his ambition. We solemnly dressed him up, along with Tumayaua, who had been parading about for a long time in a black and white checked shirt and white linen trousers underneath, and we photographed the two, as is shown in Figure 8 /see p. 125/. Wilhelm had been saving up a few prizes for the deserving travel companions, a magnificent Düsseldorf carnival-cap, worn by him himself as Prince Carnival on a high triumphal chariot, green, yellow, white, and red, with sparkling bells, likewise the medal of His Foolish Majesty, set with brilliants and worn around the neck -- these two pieces went to Tumayaua -- and a genuine carnival cap of the still gayer sister city on the Rhine, which we put over the tonsure of the cab-driver colleague, for want of a doctoral hood. /Figure 8 appears here./ In addition, Tumayaua was given a black frock-coat purchased by Wilhelm in Rio de Janeiro, an import from Paris et le dernier mot de la perfection /and the
000 last word in perfection/. The illustration gives us a faint idea of how ghastly the two fools, puffed up with pride, appeared in their clothing, both certainly not the most handsome types, but now they suddenly looked positively ugly, bent and crooked, and the reason for this, more than the shabbiness of the costume, was that all the contour lines were obliterated and had lost their character. Tumayaua in shirt and trousers was as clumsy as on the first day; he would tear them in the forest, but then again

/334 cont./

* 171 55 [124] One of the women in the Paranatinga village was called makála = tujujú stork. The names of the men were usually obtained without difficulty; sometimes there was a little reluctance and it was preferred that a friend give the information. One Bakaïrí allegedly had no name because his parents had died early. From the women on the Kulisehu I always received only the answer, "I am a woman"; however, I neglected to ask a third person.

* 171 553 797 I have described the custom of exchanging names; cf. pages 115 and 122. It explains why the Indians make so little fuss about submitting to Christian baptism. To them it means simply a ceremony by means of which they lose their old name.

* 171 844 [849] [892] Birth and couvade. Abortions are said to take place frequently. The women are afraid of childbirth. Among the Bakaïrí they make a tea from the root of a campo tree called perovinha. Probably there are also mechanical procedures. The woman gives birth in a kneeling position on the floor, hanging on to a post. The hammock is not supposed to be soiled. Women who demonstrated this to us in pantomime and who knew about it from experience stated emphatically that the pains were great. They soon get up, however, and go to work, and the man goes

* 171 876 through the well-known couvade, the male lying-in, during which he adheres to a strict diet, does not touch weapons, and spends most of his time in the hammock. On our return we saw such a couvade in Maigéri in Paleko's house. An actual lying-in room had been /335/ set up by stretching two man-high walls of hanging buriti leaves from one of the main posts to the outer wall. In this way a three-cornered segment was closed off. I was gladly allowed to enter so that I could give the child beads. Inside there were stretched four hammocks, sheltering two women with babies and two men. A strong odor of pikí, coming from rubbings, filled the room. The babies were kurípa, ill, weak,

* [755] the parents complained. The fathers and mothers were ceaselessly occupied with blowing on them, and, to be sure, with hollow-sounding noises with the mouth nearly closed, which was hardly interrupted for a moment throughout the following night. The

[514] [862] husbands left the house only to relieve themselves; they lived exclusively on thin pogu, mandioca cakes crumbled in water.

/343 cont./

*171 754 it up. This hair or blood is put into the poison calabash, which is closed up, and the original owner immediately falls sick. Hair is supposedly used "because headache is produced in this way" -- actually, no doubt, because it is most convenient to obtain. If the sorcerer has no hair or blood, he soaks a little pindahyba twig or a little wool thread /Wollfadchen/ in the poison and hides it in a crack of the house or under the clay foot on which the cooking pot stands, or he surreptitiously throws it -- for it flies very far -- toward the person pursued, or he shoots it with an arrow ** into a

** One may make the subtle distinction between this magic arrow and the weapon of the poisoned arrow which is unknown to the Indians in that the former is not actually poisoned, but rather only dispatches the poisoned fragment.

*171 754 ● 755 tree where the person lives. The good medicine-man, however, often finds it, for he looks everywhere and even climbs up into the tree to fetch it down, lays it in water, and thus renders it harmless; for that he receives from the recovered one, say, /344/ a hammock, for he deserves a fine gift. If the poisoned twig has scratched the patient, the good medicine-man -- and only he -- discovers the spot where it has penetrated, sucks it until the little twig or wool thread appears, and spits it out.

*171 754 Thus we have one method where something from the body is poisoned, and one where the poison is merely brought into its vicinity. There is a third where any connection with it is absent, but instead an animal is killed simultaneously. Its purpose is never merely sickness, but always death. The man to be killed is called ʔmápö or amápö. In this case the sorcerer needs a piece of skin from the middle finger of any corpse and an ugá lizard; he dries the skin at the fire, pulverizes it with his magic poison, stuffs the mixture deep into the throat of the lizard, which is tightly bound around the neck and body so that it cannot get out, tosses the animal thus treated into a pot of water, covers it tightly,

/344 cont./

*171 754 and hangs it over the fire. When the water starts to boil, the amápõ falls sick and, when the lizard dies, he dies.

[753] All illnesses are caused by sorcery; "there are said to be people who commission the medicine men to poison their enemies." On the Schingú one must not make an enemy of one's hairdresser. Then it was really very careless of me, I jokingly interrupted Antonio, to have had him cut my hair. "No," he replied, "I am not bad, I am no omeóto (= ome-zóto, master of poison)." "So all illnesses come from the omeotos?" "All." "Did you ever see one?" "Not among the Bakaïrí, we would chase away such bad people." "But among the Kamayurá?" "Pode ser, could be." "Have you ever seen good medicine-men (piáje, French j)?" "Yes, several on the Kulisehu. Pakurali was one. Formerly also on the Paranatinga. The Auetó chief Auayáto was one." It is very characteristic that all bad (kʒurá-pa = not our) sorcerers live in foreign villages. The terms omeóto and piáje, by the way, do not seem to be differentiated very strictly. In any case, the laudable, better medicine-men have not been free of profesional fraud for a long time, since they cannot very well believe that they have sucked the poisoned cotton threads, which they spit out, from the body of the sick person. The purer origin of their art, however, in the sense of the introductory remarks, is still easily recognizable.

*171 754 The fact that the practice of magic is nothing but a stimulation of the imagination becomes evident in the practical accomplishment even more clearly than in the asceticism of the study of medicine. Pain tells the sick person that he is being attacked by someone. He does not see that anyone in the village is doing it, no one here is so evil. Hence the enemy is outside. The *171 ●755 person who wants to get the better of him must, first of all, be stronger than he and, secondly, be able to reach the unseen one. For one who does not know otherwise than that the miracles wrought in a dream are reality, both things become possible through a doctor who /345/ puts himself into a highly excited state, for this alone accomplishes what cannot be accomplished

B /345 cont./
*[171] by ordinary means. This brings about the amusing reverse situa-
755 tion whereby the doctor takes medicine in order to heal. The
274 more he can bear, the stronger he is. He knows all kinds of
poisons that intoxicate and he uses them: tobacco, âgukurióku
or (cipó de cobra) snake-vine, seúwi or timbo vine (Paullinia
pinnata), the leaves of the forest tree ätíko. Everyone listens
B [789] attentively to the unintelligible stuff that he offers during his
stupor, or to the strange experiences that he reports about his
B [754] shadow after he wakes up from deep narcosis. He becomes a
great man, he enjoys the admiration and the gifts; like many
other great men, he first permits himself to be led to slight
exaggerations and then touches up his own achievements when
they are not entirely adequate, so as not to disappoint the stupid
BO [756] folk. Among the Bororó, a person who, at the time of the best
[203] palm wine, consumes the largest quantities during the sumptuous
drinking bouts and, most successfully withstanding the intoxication,
makes the longest speeches is recognized as a witch doctor; the
concepts of the doctoral banquet and the doctoral examination
coincide.

B [274] The tobacco narcosis of the doctor is the most common
medicine for the patient among all our tribes, as well as among
many others: the sick body is blown upon with huge clouds, at
the same time it is spat upon vigorously, and in between it is
kneaded with the use of all the muscular strength amidst terrible
groans reverberating throughout the village, not from the patient,
but from the doctor. This goes on for a long time; the doctor
permits himself only brief pauses in the kneading, during which
he laments loudly and at the same time smokes passionately. The
cigars are furnished by the family. Finally he starts to suck and,
with convulsive outbursts, spits out the cause of the illness.

A [222] The Auetö chief had drunk plant poisons, but he had not yet
[155] undergone the greatest test, taking snake poison, which was often
done in "former" times. It is emphatically pointed out that the
poison calabash of the sorcerer cannot harm the good medicine-
man, but, of course, it is not explained how the latter can fall
ill. The Auetö chief had already been dead. When the medicine

/345 cont./

#191 ●955 [994] man takes the strong poisons, "he dies." He lies "dead" in the hammock until his shadow returns. For the time being I should like to ignore what the result of this conception of loss of consciousness is for the conception of death. During his narcosis the witch doctor is able to transform himself into any animal form and immediately reach any place desired. The transformation occurs in such a way that he "enters" into the animal. Even today the best doctors are those who drink poison and transform themselves in the intoxicated state. "These piaje who drink Ingokuriiku and go to heaven," said Antonio literally, "are very good, they cure everything, and the others who do not take poison, who merely blow with tobacco, they cure also, but they do not cure severe /346/ illness." The origin and the meaning of magic cannot be expressed more clearly: one puts himself into a state of excitement in order to make himself capable of what would otherwise be impossible, he works miracles, in which everyone believes, by stimulating his power of imagination; the ultimate basis of all sorcery is the conviction of the reality of what is dreamed or imagined.

Antonio's statements, in the literal wording, about the visit of a narcotized piaje in heaven will explain the situation better than my interpretation. The docile Bakairi have, I can only say, [179] snapped up a few Christian ideas and have made them their own in the most curious distortion; for me, at any rate, it was extremely difficult to remain serious when before my astonished eyes Christ, Mary, and the angels suddenly appeared in Schingú dress amidst beiju and surrounded by gourds filled with starch-paste and yellow piki juice. At the same time we were assured that the [995] [993] non-Christian ancestors, the "antigos" of the narrative piaje, visited heaven and, drinking poison, changed themselves into all kinds of wild animals. I was given the story when I tried to learn their ideas of heaven.

/346 cont./

#191 "Heaven has a ground, as here. The piaje who was there
● 955 says so." "??..." "He drank liana poison and died. He was
980 then no longer like human beings, he could go into a jaguar or a
975 cobra snake or a sukuri snake or a falcon. He ascended to
539 heaven, came back, awoke as a human being, and was just as he
591 was before. This happened on the Paranatinga. The same thing also happened formerly among the antigos, and the people of the Tamitanaia (Batovy) used to say the same thing." Thereupon Antonio reported his specific example. "He drank the poison in the hammock itself, he drank out of a gourd vessel in which there was mixed a great deal of water, he died in the hammock. He went to heaven and there met the antigos. He also met that one...., what is he called?" (Tries in vain to think of the name.) "Oh, his mother also went to heaven." "Jesu Christus?" "The same. He conversed with him for a long time. This Krito had him sit down on a stool and brought him calabashes with pogo and pikí juice. There was a great deal of it. They talked a very long time. This Krito provided him with arara feathers for flying. Then he blew on him. Then he let him return. He woke up in his hammock." I wanted to find out in greater detail how he had come out. "The shadow rose up a little above heaven, carefully looked for the hole by which one goes out of heaven, and flew back here." "So the shadow had been in heaven?" "Since the body does not go and cannot rise up because it is dead, the shadow goes."

#194 The transformation thus takes place in the dream, which is
955 induced by a narcotic. It is regarded as real and the story of such
984 a dream, wholly true or nowadays only very much partially true in professional practice, furnishes the material for the belief in the art of the /347/ witch doctors. Their actual merit lies only in their knowledge of the narcotics, and in particular, from our point of view, that of tobacco narcosis.* Antonio told me that

* The occasion for becoming acquainted with the narcotic effect was probably during the fanning of the smoldering fire. One must seek in the forest the dry leaves which are thrown on, which

2. Steinen--410 E,D-5 (1884, 1887-1888) 1894 SPT Bacairi SP7

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smoke and flare up more or less quickly when one blows on them. Leaves burning with an aromatic or stupefying smoke would strike the sensitive nose of the Indian while he was blowing on them and would be found useful by him for his medicinal sorcerer's kitchen. He inhaled the smoke and swallowed it (hence always the expression "drink" among the discoverers of America).

there are two kinds of "tobacco": the tobacco which one smokes for pleasure is different from the kind that cures and is much weaker. In the cures which I saw the ordinary tobacco was used; probably there are other leaves that have a stronger narcotic effect. The Schingil cigarette in its green aromatic leaf-wrapping is probably one of the simplest forms of regular smoking enjoyment. Tobacco smoke cures everything. I saw infected eyes, inflammation of the hip joint, burns, abdominal pains, and other such things treated with it. The Suyá blew it into my ears and talked into them loudly, so that I would understand their language better. Perhaps if a patient is blown upon for a long time with a thick cloud of smoke a slight drowsiness is aimed at, but in each case the patient, already suffering, must lapse into a dull state as a result of the untiring, monotonous moaning and kneading, in which he may experience transformations just as well as the medicine man. I did not obtain any accounts or examples of this, however.

In the following chapter I must discuss a simpler method of blowing, by means of which the sorcerer transforms, not himself, but others, and which occurs without tobacco smoke.

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The medicine man or anyone else blows in a different way when he drives away a thunderstorm by blowing. Saliva is puffed out through a spray funnel against the clouds. I myself saw the remedy work several times and was then sorry that in my overly great caution, in spite of the urgent requests of the Indians, I had not puffed along with them. I lacked the power of imagination.

/362 cont./

539 more natural than that the tatú, well known for quickly digging itself in, should, as soon as it eludes its pursuer, make a group of those star holes. All that was missing for establishing the game of escape and pursuit was the quarrel, and the "apple of discord," for which again is chosen the favorite fruit, which is round and has butter-yellow meat, but any other might have been chosen. In short, the story originates, without any great power of invention, by making a connection between the characteristics of one of the heavenly animals that presented itself through the natural stimulus and a suitable group of stars that attracts the attention of the inquiring mind. Then the name runs "the giant armadillo comes out." All that is required is the interest that produces the question, and the explanatory ideas are inevitable.

993 128 One generation may have contributed this, another generation that. To continue the analysis up to the final details is simply impossible, if one because the comparative material with other Karaiben tribes is very meager.

761 555 512 Transformation. A large part of the Bakairí explanation of nature rests on the supposition of sorcery. They have no development, but only transformation. This takes place in two ways.

The first is that a dead person is blown upon and comes to life, or that a thing is blown upon and comes to life. To the dead person the breath which he lacks is given back, to the thing, breath is imparted and with it life. This blowing, proceeding from the most natural attempt at resuscitation, and the tobacco-blowing of the modern medicine man must not be confused. The weak newborn babies in Maigéri (cf. p. 392), for whose life one feared, were blown upon day and night, but not with tobacco. It was only in practice that the two methods merged. The blowing of tobacco smoke on a patient was merely added by transference to the smoking of the doctor -- which, as we have seen (cf. p. 407), is merely the easiest and most pleasant of the various types of narcosis otherwise induced by drinking, on the use of which his art seems to be based. It has probably long been forgotten that by

/362 cont./

761 blowing it was intended to breathe in the breath. But in the
755 legends the dead and things are always brought to life by simple
812 but indispensable blowing, and the Bakaïrí sometimes translates epeheni, "to blow," into the Portuguese with rezar, "to pray, to bless," while ordinarily he uses soprar, "to blow," or assoprar, "to blow upon," just as the substantive related to epeheni is sapehému, "wind."

Although I said that things become living or animate through blowing, on closer observation this is a very incorrect expression. The /363/ sorcerer accomplishes far more than breathing a "soul" or, as into the dead, "life," into them. We learn this from the 793 812 most important example that human beings are made from things: men from arrows, women from maize pestles, after the necessary arrows and pestles have been carved out of cane and wood. To be sure, there were always Bakaïrí, but if there was a scarcity of them, the culture hero made new ones by fashioning arrows out of ubá reed, thrusting them upright into the ground, and blowing on them. In the same way each of the other tribes were made out of the arrow reed that they still carry today and that therefore still differentiates them today; the European was made from a wood resembling the stock of his gun. The fundamental [69] observation, which is later, as always, regarded as confirmation of the proceedings described, is that the tribes are differentiated by their arrows. Moreover, the arrow is the characteristic feature of the man. The women, on the other hand, come into being when maize pestles are carved, set upright against the mortar, and get the breath of life by being blown upon; those carved out of good wood start working immediately, the others are idle.

Neither arrows nor pestles are given a "soul," but rather the whole "person." When the sorcerer is finished, the man stands beside his arrow, the woman beside her pestle. The story-teller himself seems to be not entirely at ease about the process, for the sorcerer, as soon as he has blown, "goes to one side a little" and upon his return finds the men or women finished. An insect, which through mimicry has come to look like a jatobá leaf and is called "jatobá leaf" by the Bakaïrí, was created by blowing on the leaf. We might say "it came alive" or call it a "transformed leaf." The person is added to the already present reed, wood, leaf.

/268 cont./

756 It has been mentioned that in certain cases both the piahi
796 and the yamũra can take the shadow of a person who has offended
774 them; but only the piahi can return what he took; and, conversely, he can return the shadow stolen by a yamũra.

825 This leads us to mention Topiehe, a Mato Grosso bird which
196 we were unable to identify and in whose name there is probably the same radical as is found in piahi and epiwado.

825 Topiehe, when killed, steals the person's shadow; this is
774 why Topiehe is not killed; it takes a person's shadow far away;
756 then the person dies. The house of Topiehe is in the sky;
• 755 the Topiehe does not die /269/ really, says the piahi. The one who (seemingly) killed the Topiehe becomes cold; when he reaches home, he falls ill: then the piahi is called, and when he arrives, the bench is washed very clean; then the tail of the arara is tied with cotton to the maracá. While the curer is doing this, no one speaks, and the fire is put out; the bench is placed at the door, and the curer holds it, plays the maracá, and then shouts. When he is not near, yamũra does not come quickly. When he arrives, the bench moves and if the curer does not make it fast, it runs away this is why the curer does not let go of the bench, on whichsits yamũra, with whom the piahi converses: Don't you see, relative, I am calling, I am talking, I am singing, I am shouting, says the curer. I did this, because he committed this crime (inutudohe), answers Topiehe.--He is a human being, he does not know what he is doing, that is why he killed you, answers the curer. When the piahi spoke, Topiehe said: Take him. When the cotton was grasped our shadow is above and then the murderer gets well. After the return: I am going away. I heard your shout and this is why I came, says Topiehe. When Yamũra goes away, the people talk, the curer goes to the patient; he was sick because he killed Topiehe; Topiehe is not to be killed, says the curer.

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796 Bakairí: /266/ Kilaimo, Karoui, Iuanagururoro, and Topiehe. Kilaimo is a wandering spirit that wanders through the forest at night. Karoui is the sorcerer-doctor's enemy; he possesses an axe in the shape of a toad. Iuanagururoro is the lord of hunting; one of the sides of his chest is larger than the other, and he clasps against it and kills the Indians who offend him. Topiehe is a bird whose death would result inevitably in the death of the guilty party. There was also a lake inhabited by maleficent supernatural beings, and where animals reached gigantic proportions.

825 Capistrano de Abreu mentions the attribution of special powers to certain animals. Thus the lizard was the lord of sleep; the fox, of fire; the urubu, of benches; the sea snail, of the sun; the porcupine, of thorns; the kingfisher, of fishes; the deer, of manioc. (12)

12. Capistrano de Abreu, op. cit., Vol. 4, p. 242.

756 The sorcerer, piaji (piahi or piaje) performed very important functions among the Bakairí. Besides the function of curing illness, he performed such tasks as the prediction of enemy attacks, the localizing of game, the finding of lost objects, and interceding with supernatural beings when necessary.

753 For the Bakairí illness was always caused either by hostile sorcerers or those in the service of enemies, or by spirits such as the iamũra, topiehe, iuanagururoro, or karoui. On being called to heal a sick person, the piaji requested the assistance of his guardian iamũra with the help of a gourd which he shook in accompaniment to songs of invocation. On examining the patient, the piaji decided upon the cause of the illness, whether it had been induced by an enemy or by a spirit. In the second case, the piaji would intercede with the offended spirit, appeasing it. But in the event the illness had been

754 /266 cont./ But in the event the illness had been
755 caused by another sorcerer, it would be necessary to find out first the vehicle of the disease. This might be a small piece of charred wood, a thin cotton thread, or a small piece of bone, tossed from a distance and thus introduced into the patient's body. The sorcerer would suck at the afflicted part, thus withdrawing the cause of the illness.

754 /267/ Our informants could tell us nothing about diseases
[114] caused by omeoto (evil sorcerers) mentioned by Karl von den
[753] Steinen. According to the latter, in order to injure an Indian, a sorcerer would cook in a pot a lizard into whose throat he had previously inserted the skin of the middle finger of a corpse. The agony and death of the lizard were matched simultaneously by the agony and death of the victim. (13)

13. Karl von den Steinen, op. cit., p. 442.

[114] In our opinion, this method hardly seems to be indigenous and
[199] is probably the result of acculturation. However, our informants did not know about it.

756 In order to become a sorcerer, a youth had to undergo
[834] training for a period that lasted from six to 12 months, sub-
[262] mitting to rigorous sexual abstinence and an exclusively vegetal
[284] diet. Throughout the initiation period the candidate remained nanki, enclosed in the kaiseti. Part of the training, meanwhile, was carried out in distant places, where the novice learned the healing properties of certain roots, as well as the secrets related to the supernatural world. The training ended
[787] with the acquisition, on the candidate's part, of a guardian
[276] spirit, or iamũra. This acquisition was made during a trance into which the candidate has fallen by means of the ingestion of narcotic substances. After this the new sorcerer had to prove his power, either through small acts such as finding lost objects or by curing a sick person.

241 beans, *ipié;* peanuts, *oremí;* sweetpotatoes, *mahódo;* "cará," *návi;* maize, *dnji;* potatoes, *múla;* cotton, *kodokíra;* urucú, *dunto;* tobacco, *tauwí;* piqui fruit, *ípa.* Manioc, maize, and sweetpotatoes
248 were the principal food crops. Cotton was grown for making hammocks and the various belts and
276 strings used. Tobacco leaves, after being dried, were smoked by being rolled into cigars (*tapáki*).
● [755] Tobacco seems to have had a ritual use, as the shamans smoked heavily before performing a rite.
252 Bitter manioc was shredded on a shredding board into which fish teeth or fine pieces of shell had been embedded. The pulp was squeezed in a piece of cotton cloth in order to remove the poisonous acids. The meal was then used for baking cakes. The fine powder or flour which settled at the bottom of the settling tub was also used for baking cakes after it was thoroughly dried. Maize was eaten boiled or roasted. Sweetpotatoes were
272 roasted over coals. Maize meal was prepared and mixed with wild honey and water to make a non-alcoholic beverage. The Bacairí claim not to have used any form of alcoholic beverage.

241 Cultivated plots were located outside the village, each large household usually having a continuous area. Maize and many other crops were planted in September and October when the rains began. Sweet manioc and sweetpotatoes could be planted the year around, especially on river banks after the rivers went down following the rainy season. April was the harvest month and also the beginning of the ceremonial season.

ORGANIZATION OF LABOR

592 The occupants of the large communal houses usually worked together in the fields, went hunting or fishing together, and generally cooperated in economic activities. Families could work individually if they wished or did not need the help
241 of others. It was the task of the men to burn and
462 prepare the fields for planting. As the men loosened the soil with the digging stick women planted the seeds, slips, or pieces of stalk, as the case might be. Women and children thereafter took care of the weeding.

462 Division of labor by sex existed to a certain
[295] extent. Women wove mats (*anegéu*) out of various
[296] fibers, and hammocks out of cotton yarn which was also spun by women. Men wove baskets.
[323] Both men and women made clay pots. Bacairí

725 came back to the village to play tricks on people. The Bacairí did not believe that the ghosts of the dead caused death and, therefore, were not afraid
726 of them. They were, however, afraid of certain
761 evil spirits—for instance, *eradupíra*, who caused
753 death and sickness.

756 To become a shaman (*pidji*), a young unmarried man would train with an old shaman for a period of 6 months to a year. During this period
[785] sexual intercourse was forbidden, fasts were periodically observed, and the novice had to abstain from eating meat. Much of the training took place in the woods, where the old shaman would
[735] teach the novice the curative properties of roots and herbs and, also, how to get in touch with the
756 ghosts of dead shamans. The training would be
747 complete when the novice acquired his own spirit
[715] helper, which was always the ghost of a dead shaman. Sometimes the revelation was so powerful that the young novice would fall to the ground in a trance. The spirit that then appeared to
[534] him instructed him how to make a flute (either *emíni* or *kanagéra*), which he kept in the sacred flute house, and gave him a special tune by which he could always call his spirit helper. The novice had then to prove himself by curing some sick person or by finding lost property. If he were successful he became a recognized shaman.

754 Before beginning a performance, shamans al-
● 755 ways fasted for several days and smoked heavily. In curing a sick person the shaman asked his spirit helper for instructions which usually were explanations of how to remove objects from the body which caused the illness. Besides removing
758 objects from the body the shamans prepared med-
757 icines. Headaches and pains in the body were cured by juice of the *peméira* tuber, and *turógi* leaves were used for pains in the chest. For
[25] healing the wounds made by the scratcher the juice made by boiling the *kumatáni* plant was
[P.32] used. The Bacairí also prepared aphrodisiacs from the *katdino* plant and by mixing piqui nuts, honey, and turtle eggs.

GAMES

526 The Bacairí played, and still play, a form of Indian football called *toinyamíli*. The ball (*toin*)
[34] was made by covering a round gourd with native rubber, leaving a small opening. The gourd was